



PARISH OF SAINT FELIX, FELIXSTOWE

Parish Priest : The Very Revd. Canon John Barnes VF
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June 4th, 2023 : SOLEMNITY OF THE MOST HOLY TRINITY

Sunday Masses

Saturday 6:00pm Int. For the People
Sunday 10:00am Int. The Doran Family
4:00pm (Convent) Int.

Weekday Masses

Monday ST. BONIFACE
9:30am Int. +Boniface Pinto
Tuesday FERIA
9:30am Int. +Michael Hannon
Wednesday FERIA
No Mass today
Thursday FERIA
4:30pm (Convent) Int. +Joe Cox (M&BM)
Friday ST. COLUMBA
11:30am Int. +Bridget Hale
Saturday OF OUR LADY
6:00pm Int. For the People

The Daily Office

Lauds (Morning Prayer) will be said a quarter of an hour before Mass on Mon, Tues, & Fri.

Exposition of the Blessed Sacrament

Tuesday at 10.0am Benediction at 10.30am
Friday at Noon

Sacrament of Reconciliation

Saturday 5.15pm to 5.45pm, or by appointment.

The Rosary Friday at Noon (during Exposition)

The Mass today

The readings can be found on p.81 of the Parish Mass Book, and on p.817 of The Sunday Missal.
Hymns at 10.0am : 315, 468, 833

THIS WEEK

Monday The Cremated Remains of Boniface Pinto RIP will be laid to rest in the Memorial Garden following the 9.30am Mass.
Tuesday 10.45am The Catechism Group meets in the Cooper Room. This week we look at paragraphs 1020 to 1032.
11.0am Fr. John attends a Meeting of the Deanery Clergy at Woodbridge.
Friday 6.0pm Meeting for the Parents of the First Holy Communion children, in the Cooper Room.
Saturday Fr. John says the Masses at the Warren Hill and Hollesley Bay Prisons. No 9.30am Mass here this morning.
Next Sunday is the Solemnity of Corpus Christi, when the St. Felix Lay Ministers of Holy Communion are re-commissioned.

PARISH NOTICEBOARD

Anniversaries this week Sr. Bridget Carbery RJM (2017), Joan Hazell (2004), Sr. Clare Cook RJM (2005), Florence O'Donnell (2005), Rita Phalas (2007), and Anne Porter (2020). R.I.P.

Money Matters Last Sunday £413.74 was given in cash at the Offertory, and £17.50 for CAFOD.

The Nave Windows Already one of the eight windows to be re-glazed has found sponsorship - three people have volunteered to each sponsor one of the three 'lights', or panels, which make up the windows. Each panel is being given in memory of

loved ones who have died, and there will be a diamond-shaped 'quarry' in each 'light', saying in whose memory it has been given. The cost of sponsoring a whole window is £8,118.00 ; to sponsor one 'light' costs £2,800, and this includes the cost of the engraved commemorative 'quarry'.

THE BLESSED SACRAMENT I

I said in last week's Newsheet that the restoration of the Chalice in Holy Communion is being postponed until July, the Month of the Precious Blood. This will hopefully allow for the appointment and training of the required additional Lay Ministers of Holy Communion, and give more time for the teaching on the Blessed Sacrament which the Bishop is keen should take place before the restoration is undertaken.

I tried to begin that teaching, or catechesis, last Sunday, Pentecost, with my homily on the part which God the Holy Spirit plays in the Mass. At the climax of the Mass, you remember, the priest calls down the Holy Spirit upon the bread and the wine, in order that the Holy Spirit may transform them into the Body and Blood of Christ. This transformation happens when Our Lord speaks, through the mouth of the priest, his own words 'This is my Body', 'This is my Blood'. In each of the Seven Sacraments it is the Holy Spirit who brings to us the spiritual gift which is given. We proclaim him in the Creed to be 'The Lord, the Giver of life'. His action at the Altar is truly life-giving. The Words of Jesus and the Action of the Holy Spirit cause something to happen. The bread and the wine are changed. They go on looking like bread and wine, and tasting like bread and wine, but as St. Thomas Aquinas wrote, our senses here deceive us. It is the Body and the Blood which we receive in Holy Communion. Jesus didn't say at the Last Supper 'this bread *represents* my Body'. He said this IS my Body. Maybe you wonder what all this bother is about, this catechesis, this careful preparation for the restoration of the Chalice. Well the opportunity is being seized of bringing before us all the sheer wonder of what is given in Holy Communion ; the wonder, the mystery, the mind-blowing gift of God the Son himself coming into the life of each communicant who receives this Sacrament.. It is something so great, so precious, so amazing that we must all of us, priest and people alike, seek to deepen both our understanding and our reverence in receiving the Most

Holy Sacrament.

In this first part of the catechesis to be given here in the Newsheet, let's go straight into the question of why it is desirable (desirable, not required) for us to receive both the Host and Chalice, the Body and the Blood, rather than just the Host. What happens at Mass, including the distribution of Holy Communion, is regulated by the *General Instructions of the Roman Missal*, which is printed at the beginning of the full-edition of the Missal. These instructions are not suggestions as to how things might be done - they are mandatory within the Church. In the *Instructions* we read -

281. *Holy Communion has a fuller form as a sign when it takes place under both kinds. For in this form the sign of the Eucharistic banquet is more clearly evident and clearer expression is given to the divine will by which the new and eternal Covenant is ratified in the Blood of the Lord, as also the connection between the Eucharistic banquet and the eschatological banquet in the Kingdom of the Father.*

The *Instructions* do not require us to receive under both kinds, but they recommend it. They say that Communion thus received has a 'fuller form' as a sign - a sign of the Christ whose Body and Blood were given for us in the course of his Passion, and whose body and blood were raised gloriously on Easter Day. The blood is essential to the body - we speak of life-blood. When Jesus died on the Cross his blood was shed - when he was raised it was restored to him. 'A fuller sign' - together the body and the blood make up the whole risen Christ. A fuller sign that we are receiving the Christ who shed his blood for us, and whose blood is an essential part of his risen self.

And then I don't think we can really get around Our Lord's words 'Eat my Flesh', 'Drink my Blood'. We have to ask ourselves "what was the intention, what IS the intention of Jesus?". Did he intend that his disciples in every age should receive his Precious Blood as well as his Sacred Body? What is the most obvious reading of his words spoken at the Last Supper? What does he want *me* to do now? I think we must try to answer these questions with an open mind.

(Do please get back to me if you have any comment or question concerning what I write.)